

# INDIANS

AT WORK

January 1941

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## *Some Notes About The Contents*

Notice of the death of Pablo Abeita on December 17 arrived just as the magazine was going to press. A brief obituary, hastily written, appears on page 12, but in no sense can it be considered adequate to characterize the life of this remarkable Pueblo Indian who devoted most of his life to the service of his people. He was indeed one of the great members of his race.

A striking example of initiative and business success is reported in detail by a group of Navajo Indians at Mexican Springs. The report, submitted to E. R. Fryer, General Superintendent of the Navajo Reservation, was transmitted by Mr. Fryer to "Indians At Work." It constitutes a significant chapter in the economic self-development of these Indians. The pictures on page 11 were submitted with this report. The one on page 9 is by Peter Sekaer, of R.E.A., who is also responsible for pictures on page 31 and 32. These latter photos were made at the Indian Service hospital at Fort Defiance, Arizona. On page 31 three little Navajo girls are portrayed, in the children's ward. On page 32 are shown two Navajo men, Joe Tony (in bed) and Sam Tochine at his bedside.

The front cover picture by Gordon R. Sommers, of the Minnesota State Department of Education, portrays Chippewas harvesting wild rice at Nett Lake, Minnesota. The rice stalks are bent over the canoe with one stick and the kernels beaten into the canoe bottom with the other stick. The frontispiece picture, also by Mr. Sommers, is a scene from a Chippewa ceremonial dance on the Pigeon River Reservation, Grand Portage, Minnesota. These are two of many Minnesota Indian pictures recently submitted by this photographer.

The picture following Mr. Collier's editorial was made by an International News Service photographer. The two Indians at work in the Washington headquarters of the Indian Service are Sam Attahvich, Comanche, and Libby Botone, Kiowa.

The pictures from the Tonawanda Seneca Reservation, used to illustrate articles on the Six Nations treaty ceremonies, were made by Helen Post. The monumental community house (page 6) where the "calico treaty" ceremonies were held, was built by Indian labor.

Frances Cooke McGregor is responsible for the picture (page 25) of the Navajo boy herding sheep. This is one of a number of fine photographs recently received from Mrs. McGregor and scheduled for early publication.

Frank Werner, Department of the Interior photographer, made the pictures accompanying the story of Mrs. Colburn's Basket Gift Collection, and also made the pictures on pages 17-21 accompanying the Arapaho article.

Beginning in this issue is a new monthly feature entitled, "In Council Halls", consisting of notes, news and views of matters affecting Indian organization; the business of tribal self-government in its economic, administrative and social phases. It is edited by the Organization Division.

From a Canadian Indian, Big White Owl, who also signs himself Jasper Hill, comes the literary and emotional plea, "Let Us Save America", page 30. A second contribution from this writer will appear in an early issue.

*By F. W. LaRouche*

# INDIANS AT WORK

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### NOTE TO EDITORS:

*Text in this magazine is available for reprinting as  
desired. Pictures will be supplied to the extent of  
their availability.*





# INDIANS

## AT WORK

*A News Sheet For INDIANS and the INDIAN SERVICE*

**JANUARY 1941**

**VOLUME VIII**

**NUMBER 5**

This Administration of Indian Affairs--its opportunity now lengthened to four more years--has no time for jubilation. There is time only in which to measure accomplishment against the ultimate expectation of the Indians and the public.

Let us not think that "the petty done, the undone vast" and "the tragedy of the unfulfilled intention" are only ours in Indian Service. They are of the nature of the human world. With us they will always remain. When we search our shortcomings we discover our opportunities.

I asked the Washington Staff, recently, to set down what each might think to be the most important of the uncured defects, opportunities not used, and goals not reached, which should urgently be held at the focus of attention in the quadrennium ahead. Here are some of the responses:

Use of Indian resources by Indians in the Great Plains area. Millions yearly are spent in relief for Indians in this area. Yet these Indians own millions of acres of land. Even today--after bold, persistent effort to change the fundamental situation--more than forty per cent of this land is leased to whites. Yes, the difficulties are complex, baffling, very great. But have either we at Washington, or our agency workers, or the Indians, brought to bear our best thought and effort, in a sustained way, to meet these difficulties? We surely will agree that we have not. Are we going to? We collectively shall have failed in the Great Plains area--failed in the over-all sense, however much of strong, creative, significant work may have been done by the way--unless the Indians of this area actually realize the full measure of the potential income that is to be had by applying their own labor to their own resources.

In the whole allotted area except one reservation (Jicarilla Apache) the misery, the administrative waste, the always worse fractionating, of the allotted lands largely continues. Here, again, the difficulties legislative, legal, administrative, social and human are labyrinthine. Should they continue to defeat us, and to overwhelm several tens of thousands of Indians? Here there has been no lack of sustained thinking or of detailed planning. There has been inadequate legislation and dearth of administrative means. But nothing could justify final failure in this pivotal matter.

Indians of blood-quantum practically negligible, and Indians with small Indian blood who live as whites, continue to be privileged as Indians, limited as Indians, appropriated for as Indians. We know the problem. We have moved piecemeal here and there against this problem. Indeed, the treaty-basis of much of our Indian law necessitates the piecemeal method. But we have not been persevering or determined enough. Certainly not.

The Indian liquor laws are enforced only partially in many of the regions. They may create more thirst for alcohol than obstacle to getting it. Yet alcohol is one of the ruinations of Indian life. Must we go on thus through still more years, with no answer to the enigma?

The personnel work of Indian Service, greatly improved though it has been in current years, is as yet no more than an adumbration of that which could be. What strengthening of Indian Service as a career service, what a discovery, a setting-free and a canalization of talent and of joy in work, awaits the fuller, more searching personnel achievement which is possible--and which, in turn, could make it possible for us to move the mountains that we have not yet moved!

The claims of Indian Tribes still cry out for final settlement. Heartening is the fact that in the campaign just ended both great political parties promised, in different terms but in common agreement in basic principle, that means should be found to hasten the adjudication of the tribal claims. We have battled unsuccessfully for a settlement in the past seven and one-half years; may we achieve a solution in the four years ahead that will wipe the slate clean!

These are samples only, from among the many challenges presented by our Washington Staff in reply to my request for challenges. A single member of the staff (it was Fred H. Daiker) set down twenty-three challenges, and not one of them was trivial and all of them were substantial.

Would it not be a very useful thing if each superintendent, each tribal council chairman, should search his own thought and should ask his co-workers to search theirs, and should get the results all down on paper and then should sift the more from the less immediate, important, or practicable, and should make his four-year program?



This editorial would be a cruelly misleading one if it did not recognize that results genuinely important--even, profound results--have been gained in these years. Material results as striking as the undoubted vital and spiritual results, are to be identified everywhere in the Indian field.

But let us concentrate our attention and let us mobilize all our will toward the chasmic shortcomings, of which I here have listed a few among the many.

*John Collier*

Commissioner of Indian Affairs.







## *Hundreds Attend Six-Nations Treaty Ceremonies*

Dozens of Indians of New York State, wearing the vivid traditional costumes of the historic Iroquois Confederacy, on Saturday, December 14, participated in ceremonies in connection with the annual Government treaty disbursement of six yards of calico to each member of the tribes.

The calico has been issued every year since 1794, the date on which representatives of the Indians and of the young United States Government concluded their treaty of "peace and friendship."

This year the annual treaty fulfillment was marked by joint ceremonies in which men and women of the various tribes reenacted the events of the treaty negotiations. There was some spectacular Indian dancing, Indian music and Indian oratory. Prominent on the program was Dr. Arthur G. Parker, historian, Director of the Rochester Municipal Museum, himself a Seneca Indian.

Representing the Federal Government were D'Arcy McNickle, Indian author of the Flathead Tribe and an Administrative Assistant in the Office of Indian Affairs; Floyd W. LaRouche, Special Representative of the Indian Office and Charles H. Berry, Superintendent of the New York Indian Agency.

### Mrs. Speelman Directed Pageant

Arrangements for the pageantry and music were conducted by Mrs. Margaret Speelman of the United States Indian Service Education Division, who in the space of one week staged a performance described by many observers as an artistic masterpiece. Peter Doctor, an aged Seneca of the Tonawanda Reservation participated, as did some Indian dancers six and eight years old. Nicodemus Bailey, Seneca of the Tonawanda Reservation, assisted in research and writing, aided the director and played the important part of Red Jacket.

The Tonawanda Community House, at which the ceremonies took place, was built by Indian labor. As part of the ceremony, leaders of each tribe received a symbolical presentation of a bolt of calico. The general distribution was made subsequently on the various reservations.

The treaty of November 11, 1794, which is one of some 380 treaties made between the United States Government and the various Indian tribes, reads in part as follows:

"In consideration of the peace and friendship hereby established, and of the engagements entered into by the Six Nations; and because the United States desire, with humanity and kindness, to contribute to their

comfortable support; and to render the peace and friendship hereby established, strong and perpetual; the United States now deliver to the Six Nations, and the Indians of the other nations residing among and united with them, a quantity of goods of the value of \$10,000. And for the same considerations, and with a view to promote the future welfare of the Six Nations, and of their Indian friends aforesaid, the United States will add the sum of \$3,000 to the \$1,500, heretofore allowed them, ..... making in the whole, \$4,500; which shall be expended yearly forever, in purchasing clothing ....."

During the 146 years in which this treaty has been in effect a great many changes have taken place in the life and customs of the New York Indians as in the life and customs of the country as a whole. Instead of purchasing clothing, the Government and the Indians in negotiations through the years have settled upon the purchase of calico.

Various suggestions have been made from time to time that the treaty be commuted and that the Indians receive a cash settlement in lieu of the annual disbursement of calico. Such suggestions have been promptly and consistently rejected by the New York State Indians who have frequently

(Continued on page 26)

*Community House Adjoining Tonawanda Seneca Reservation Where The Ceremonies Were Held.*



## AS SEEN THROUGH THE EYES OF THE METROPOLIS

BY MEYER BERGER

(Page One, N. Y. Times, Sunday, Dec. 15)

The United States Government made its 146th annual payment of six yards of calico today to each Indian of the Iroquois Confederacy, in solemn accordance with the Treaty of Canandaigua, signed November 11, 1794.

Bolts of bright printed cloth and unprinted muslin were handed to chiefs of the Six Nations in cavernous Tonawanda Community House, set in the snow-flecked hills near Batavia.

A low chant filled the great hall, drums thumped a steady but barely audible beat as Ho-Sta-Oot (Wall of Rock), a Tonawanda Seneca, designated as "caller", uttered the traditional welcome to fellow-chiefs of the Six Nations.

"Mohawks, elder brothers, Keepers of the Eastern Door, will not be with us," he droned. "They did not answer the summons in 1794. Oneidas, Keepers of the Wampum," he called next. A gray-haired Indian in dark civilian clothes stood up at a bench on one side of the hall.

"I, Chief Rockwell, speak for 200 Oneidas," he said.

Chief Frank Isaac answered for 600 Onondaga, Keepers of the Fire; Chief Jake Seneca for 230 Cayuga, Watchmen of the Inner House; Chief Aaron Poodry, "Giant Tree," for 500 Tonawandas; Chief Cornelius Seneca for 1,600 Cattaraugus, and Wilford Crouse for 900 Alleghenies. The last three are clans of the Senecas, Keepers of the Western Door. Chief William Chew spoke for 450 Tuscarora, the Younger Brothers Who Sit Below the Fires.

When the calico ceremony was ended, Dr. Arthur C. Parker, a Seneca Director of the Rochester Municipal Museum, reminded the Iroquois that the United States had kept the faith, that it had lived up to the letter of the Treaty of Canandaigua, as well as to its spirit, through the 146 years.

"Such faith is unique in a world of broken promises and of enslaved peoples," he said. A murmur washed against the great walls of the long house.

Dr. Parker motioned to a dried-up little man at his side, Peter Doctor Go-Noh-Da-Gieh (The War Chief), and called on him for a prayer. The words came softly, in Seneca, from withered lips. Hidden in deep shadow in a remote gallery, an Indian chorus of mixed voices provided even softer background with the music of O-Kee-Weh, the Iroquois death hymn.

(Continued on Page 27)



## THE NAVAJO INDIANS AS BUSINESSMEN

A record of economic progress which is the envy of many white stockmen is revealed in a report from the Mexican Springs, New Mexico, Experiment Station on the Navajo Indian Reservation. Since 1933, the Mexican Springs Navajos have worked cooperatively to create some of the finest grazing land on the reservation which is feeding purebred sheep and cattle and returning substantial profits to the pockets of the Indians. With an eye for lower living costs, the Navajo stockmen are also operating their own trading post - at a profit.

The Navajo committee recently submitted a report of progress to Superintendent E. R. Fryer.

### Indians Submit Progress Report

"We are the people of Mexican Springs Chapter. We were told in 1933 that there was to be another session of the Tribal Council at Fort Wingate. We attended this meeting because it vitally concerned the Navajos of Mexican Springs.

"We were asked to give up our land in order that the Government might establish an erosion control station for the Navajo Tribe. It was all very confusing but we agreed to the fencing of 43,000 acres of our land.

"By 1934 the area was fenced and the specialists started studies and demonstrations. The specialists asked the people to cooperate but because the people did not understand the specialists and because the specialists did not understand the people, very little was being accomplished.

### An Agreement Was Finally Signed

"Finally a meeting of all Government personnel of Mexican Springs and the Navajos was held. An agreement was made and put on paper. In order that no more misunderstandings would occur, a committee was elected. The purpose of the committee was written so that everyone understood, not only then, but for the future.

"In order that we may more fully understand what the Government is doing for us, we appointed on March 20, 1934, a committee to act in all matters which affect the people. In all matters of interest to the people the Government was to consult and advise with the committee. In all matters of interest to the Government, the Indians were to consult and advise with the committee.

"And so with mutual trust and understanding, the Government and the Indians started to solve a problem about which neither could speak with authority. Thus ended the year 1934.



*Sheep At The Navajo Experimental Station  
Near Fort Wingate, New Mexico. Navajo  
Life Is Deeply Dependent On Sheep Raising.*

"By 1935 the Indians had stocked the area with sheep and they were in debt \$6,000. Half of the sheep were purebred rambouillet ewes purchased at from \$12 to \$15 a head. The other half was composed of crossbred sheep taken from their own herds. They were going to find out what the difference in income would be from the two herds under proper management as compared to their own flocks outside.

"By 1936 it appeared from the previous year's income that good sheep, under proper management, could double the Indians' income. The Government wondered how cattle would do. The Committee asked the people. Twenty men were willing to risk further indebtedness to find out. Drought-stricken purebred cows were purchased and the first cattle association was formed. The association paid its own way and the herd paid for itself.

#### Nothing But Work

"We did nothing but work, watch and wait in 1937. Records were collected and we saw how we stood. The cattle brought four times as much money as the outside cows. Each purebred sheep earned twice as much money as the properly managed crossbred and three times as much money as the sheep outside. We were almost out of debt for our livestock.

"We all felt in 1938 that we could make a better income from our livestock if we could buy our goods more cheaply. We found that we could buy the local trading post for \$8,000. We had only \$1,000 in our chapter fund and a \$2,000 payment was required. We went to a bank to borrow the money, but because we were wards of the Government, a loan could not be had. We went to the Government, but for various reasons they could not lend us the money. We next asked help from the Indian Rights Association but their money was tied up because of hard times.

#### Employees Borrowed Money

"Now, as a last resort, our committee asked the Government employees at Mexican Springs to borrow the money on their personal notes. Because the employees believed in the people, the money was borrowed and given to the Indians. It was now the end of 1938. The Government employees were repaid and only \$5,000 was owed on the trading post.

"It was felt by the committee that a work shop was needed for the younger men to work in. It was decided that this shop should be a tannery. The Government furnished \$100 worth of materials. In three months the tannery was completed and it, too, belongs to the people, through the usual route of sweat and indebtedness.

"The sheep were all paid for; by 1939 the cattle were all paid for; the trading post did an excellent business and we have hopes of being clear in 1942.

"So good have the purebred herds turned out, that this year the Government is buying all the ram lambs and bulls that the herds can produce,



for replacing the badly depleted tribal herds. The Indians made a good profit from these sales and their brothers are getting fine bulls and rams at prices which they can afford to pay.

"We have now decided that all livestock on the area will be pure-bred. It is now the Navajos' demonstration. After July 1, 1941, we will pay our own way. We want the Government to continue making records and we want their men to consult with us, but we must pay our own bills.

"This year we purchased 14 of the best rams that we could find. Blood from these rams will soon be seen in sheep all over the reservation. We are glad that we have these rams because even white men have come to look at them. We are proud to stand on our own feet. We were made especially proud this year when white men have come and tried to buy our bulls to breed up their own herds. No, we didn't sell them, we are taking less money from the Government in order that our people might benefit."

All of this as reported to Window Rock has been done and more too. The Navajos of Mexican Springs are not through. They have contributed to the demonstrational phases of the work, and will contribute more, always under the leadership of the committee. This committee has worked long tire-some hours. They have taken much adverse criticism from their people, but now they are getting only praise.



*The Mexican Springs Tribal Committee.*

*The Sign On The Trading Post Below Now Shows It Is Under Navajo Management.*



## ***Pablo Abeita, "Dean Among Indians" Dies At Isleta Pueblo***

Pablo Abeita, 70, the "grand old man" of Isleta Pueblo, died of a heart attack at his home on December 17. A member of the prominent Abeita family, Pablo was primarily a public servant, whose opinions for many years influenced and guided the progress of the village in which he lived. His personal business was farming and the operation of a merchandise store, but he devoted most of his time to the politics of the Isleta village and the Pueblo Council which includes all the Rio Grande Pueblos.

### Former Lieutenant Governor of Isleta Pueblo

He was lieutenant governor of Isleta on one or more occasions, was a war captain, and a member of the Pueblo Cattle Commission. Sometime ago, he was honored with appointment to the Court of Indian Offenses, a tribunal which handled Indian judicial matters. The court has since been abolished. For many years he served as postmaster at Isleta, and he was secretary of the All-Pueblo Council from its inception in 1922 until his resignation in 1940.

Genial and friendly, Pablo never hesitated to take issue when matters affecting the welfare of the Indians were under discussion. He wrote fearless letters to the press, to Congressmen, and to individuals whenever he felt that he might correct misunderstandings by so doing. He was not innocent of sarcasm at times but it was never venomous.

### Met All Presidents From Cleveland to Roosevelt

Pablo Abeita was a life-long student. He spoke fluently in English, Spanish and the Pueblo tongue. He had met all the Presidents of the United States from Cleveland in 1886 to Franklin D. Roosevelt in 1936. His many distinguished friends valued his friendship no less than he did theirs. Commissioner Collier called him "dean among the Indians", and Secretary Ickes said he was "the most distinguished living Indian among the Southwestern tribes."

Funeral services, according to ancient tribal ritual, were conducted by the elderly leaders of the Pueblo. Pablo was wrapped in the bright blanket which he had chosen long ago as his burial robe, and was carried through the winding streets to the burial ground where his ancestors lie.

His death means a real loss to Isleta Pueblo, but his influence will continue for many years. His life is a record of true service, not only to the members of his tribe, but to every member of his race.

## *Interior Department Museum Is Recipient Of Over 300 Fine Indian Baskets From Private Collection*

Indians in costume participated in ceremonies in the New Interior Department Thursday, December 12 at 4 P.M., when Oscar L. Chapman, Assistant Secretary of the Interior, on behalf of Secretary Harold L. Ickes, accepted a gift of more than 300 Indian baskets, from the collection of Mrs. Frona Wait Colburn.

Officials and employees of the Office of Indian Affairs were special guests. The Indians who participated in the ceremonies are all employees of the Indian Service in Washington. The girls present in costume were Audrey Warrior, full-blood Sioux, who gave "Nearer My God To Thee" and "The Lord's Prayer" in the Indian sign language; Ruth Hunt, full-blood Wichita; Barbara Hardin, Chippewa; Edna Portwood, Arapaho-Sioux; and Merzl V. Carshall, Choctaw.

### Radio Program At Noon

At noon on the same day and on the same subject Mr. Chapman and John Collier, Commissioner of Indian Affairs, appeared on a radio program broadcast to the nation over the Mutual Network. The broadcast was arranged by the Indian Office Information Service in cooperation with Shannon Allen, Director of Radio for the Department of the Interior.

Mrs. Colburn, with her husband, acquired a collection of 700 Indian baskets over a period of 40 years. The gift to the government is a part of this collection.

Mrs. Colburn, the 81-year-old donor, has been active in club and civic life in California for a half century. As a girl, she began work under the famous historian, Hubert Howe Bancroft, whose series on "The History of the Native Races" stimulated her interest in Indian culture. She became associate editor of Overland Monthly, directed a "first aid" school for women during the last World War, arranged many book fairs in San Francisco, served on the board of three international expositions and found time during her active career to write six books. When Mr. Colburn's health began to fail and he had to withdraw from many business and civic responsibilities, they devoted much time to the collection, Mrs. Colburn said, visiting Indian tribes, museums and fairs to obtain the oldest and finest baskets, of which the Colburns were connoisseurs.

### Baskets From Many Tribes

The baskets varying in size, material and design reflect the old customs and changing resources of the tribes represented. Among the tribes whose baskets appear in the collection are the Klamath River Indians of Oregon and California, the Pima of Arizona and New Mexico, the Arizona Apaches, the Nevada Washo and Paiute band of the Shoshones, the Pomo, Mission and



Tulare Lake and River Indians of California, and the Aleuts, Tlingits, and Salish natives of Alaska.

Some baskets are delicately interwoven with beads, others with beautifully colored feathers. One California Pomo basket is so tiny it is kept in a bottle; others are several feet tall.

Each basket has significance to its maker, and often contains a narrative of the family or tribe. Some of the baskets of rarer weave served religious purposes, as the California Mission Indians' funeral urn, the Mes-calero Apache's ceremonial plaque, and the Alaskan Tlingits' treasure box. Only one basket, of Navajo origin, was made to contain the dowry of a bride. One ceremonial basket of split willow is the work of a Pomo Indian grandmother, according to Mrs. Colburn, because the basket has a smooth inside finish. A rough inside finish would indicate childbearing age, says Mrs. Colburn, who is as interested in the Indian customs and legends behind the baskets as in the actual weaving and interesting uses of local materials.

Most of the baskets in the collection are "burden" baskets, serving utilitarian purposes and at the same time recording family history or a legend of the tribe. The useful baskets include large storage urns for grains, pitch-coated baskets for carrying water, bottle-shaped containers for carrying food and water in desert areas, and the lighter smaller baskets for carrying parched corn and pine nuts.

By Eleanor B. Williams

## *THE ART OF BASKETRY*

Art is everywhere in the world where man abides, where he fashions tools, builds a shelter, and carries on the full life of the spirit. Whatever man touches, he touches lingeringly, imparting some gift of himself. It is all the one impulse, the one creative process, whether the man artist carves bone and ivory on the coast of the Bering Sea or applies fresco in the ante-chamber of the Sistine Chapel; whatever the purpose at which he works, or wherever he may be in time and space, there is always the same preoccupation with perfecting a skill and the same effort to triumph over the limitations of material.

Primitive art, so-called, is not a cruder example of the art of our day; the primitive artist is not less painstaking or less mindful of tradition and style than is the civilized artist. The history of man's life in the world is far too complex, too hidden away, too weighted with imponderables, to lend itself to the simple concept of growing up from crudity to sophistication. The art impulse is no less reluctant to yield to over-simplification.



*Commissioner Collier, Rene d'Harnoncourt, Assistant Secretary Chapman, Mrs. Colburn, and Barbara Hardin, Chippewa.*

These thoughts assert themselves as one examines the infinitely detailed artistry of some of the baskets brought together by Mrs. Colburn. In such work as is here represented the creative process is seen working clearly. If the design and general feeling are identifiable as Indian, certainly the workmanship and the triumph over material are not in themselves so identifiable; they have no racial determination and no label of age or place. If Benvenuto Cellini had been a basket weaver he might have been pleased to produce one of these Pomo or Neah Bay creations.

Basketry is a characteristic Indian art. It is perhaps the oldest of the arts practiced in the new world, and certainly it is the most widely dispersed. Among the Indians of the United States only a few tribes did not produce baskets of one type or another; and these few were located in the Great Plains, the buffalo country, where dressed and decorated skin containers served as an acceptable substitute.

### Coiled And Woven Baskets

The baskets made by the Indians were of two general kinds, coiled and woven. Each of these was infinitely varied, and the fullest possibilities of each were explored.

Coiled basketry extended from the Mexican border all the way to northernmost Alaska and across to Eastern Asia, and from the western edge of the Great Plains to the Pacific Coast. Coiled basketry was not exclusive within this area, and in fact it appears to have overlain a larger area in which woven (or twined) basketry was practiced. It reached its highest artistic development in California, where the Pomo Indians, in Clark Wissler's opinion, produced what are probably the finest baskets in the world.

Woven basketry has a center of intensive development on the North Pacific Coast. It is also the almost universal type of basket produced east of the Mississippi from the Great Lakes southward into South America. The wide prevalence of cane has probably determined the spread of the woven or interwined type of basket. Where cane is not found, as in New England, wood splints are used in the same manner.

The widest variety of materials was used in basket-making, including roots, bark, twigs, wood splints, grasses, reeds, and the list could be extended. Decoration was achieved by using materials of contrasting color and texture, by the use of vegetable and mineral dyes, and by application of various materials independent of the weave, such as bone and shell pendants and feathers caught up in the weave.

### Some Of The Old Art Destroyed

The introduction of machine-made containers and utensils has to some extent destroyed the art of basket-making, and it is doubtful if the older skill will ever be recaptured. In recent years, the United States Government has made determined efforts to overcome the drift to extinction of Indian crafts generally. By seeking to develop markets, by acquainting the public with the range and variety and richness of Indian arts and crafts, and by encouraging the Indians to hold fast to their old skills and their old designs, the Arts and Crafts Board has already succeeded to a considerable extent in reversing the drift.

By D'Arcy McNickle



# *Arapahoes On Wind River Reservation In Wyoming Are Engaged In An Important Ranching Industry*

17

By John Herrick, Assistant To The Commissioner

On November 23, assembled in General Council, the Arapaho Indians of the Wind River Reservation in Wyoming, made a momentous decision. By a vote of 124 to nothing, they decided to approve a tribal livestock and farming enterprise to be based upon the lands of the Padlock Ranch which are being acquired as part of the Wind River land purchase program. The vote came at the conclusion of a long period of discussion and controversy. It was, as the editor of "The Riverton (Wyoming) Review" called it, "An unprecedented vote of confidence in the Indian Service." But it was much more than that. It was an expression of a belief that in this so-called "Padlock enterprise" the Arapahoes have an opportunity to attain that new "way of life" for which they have longed and labored for many years.

Padlock Ranch, Inc., a non-Indian corporation, has, for the past few years, owned and operated some 3,746 acres located off, but immediately adjacent to, the reservation, north of Owl Creek, the Wind River Reservation's northern boundary. In addition to this property, the Corporation has owned and operated more than 9,000 acres within the ceded portion of the reservation. The Corporation has also had grazing permits covering the use of 134,000 acres of range lands within the ceded portion of the reservation.

Options on the Padlock holdings were taken in the sum of \$250,000, the money to come from the one million dollars of the Shoshone Judgment Fund, set aside for the purchase of land. The Arapahoes will repay to the

## *Cattle On The Wind River Reservation*





A modern young Indian, Lydia Snyder, is an Indian Service employee at Wind River

ery, equipment and other properties from the Padlock Ranch, Inc. The remaining \$50,000 was to be used as an operating fund. Later Commissioner Collier approved \$90,000 more in Rehabilitation monies for the Arapahoes to purchase additional livestock, and to provide additional operating capital. The Arapahoes also had a balance of \$25,000 of Rehabilitation money from a previous allotment, and they agreed that this sum should be used for the development of the Padlock enterprise. This made a total of \$290,000, of which \$210,000 is committed to buy livestock, equipment, feed, and so on, and the remaining \$80,000 as operating capital.

Shoshones one-half of all land purchase monies, thereby maintaining their 50 per cent share in the reservation.

The Padlock purchase was undertaken with the announced intention of using the lands and improvements as the keystone of an enterprise for the exclusive benefit of the Arapahoes. The Arapahoes, although paying one-half of the cost of the lands being bought, have no such funds as the Shoshones enjoy in their Judgment money. The Government had to help if the Arapahoes were to capitalize on their investment in the land purchase program.

Commissioner Collier therefore approved an allotment to the Arapaho tribe of \$175,000 of Rehabilitation money, of which \$125,000 was to be used for the purchase of livestock, machinery,

An investigation of the whole transaction was ordered by Secretary Ickes and the special agents of the Division of Investigations who conducted the inquiry returned a favorable report, showing that both real and personal property were being acquired at bargain prices.

Before negotiations for the purchase were undertaken, Extension Supervisors John T. Montgomery and Will R. Bolen were called in to make a study of the ranch operations, and to estimate the probable success of the enterprise if it were taken over by the Indians. These men went into the past and present operations of the ranch with extreme care; they surveyed the ranch property, and delved into the ranch's books and accounts. Their report showed that with efficient management the ranch should be able to operate profitably from the start.

With the additional Rehabilitation funds, the Arapahoes have purchased all of the best breeding stock of the Padlock Ranch, including more than 3,000 excellent Hereford cows, more than 150 pure-bred bulls, and 750 heifer calves which were carefully selected from some 1,300 calves by Mr. Montgomery. The purchase also includes all working and saddle horses; a registered Belgian stallion and a registered Morgan stallion.

The ranch is to be run as a tribal enterprise, but with an experienced white manager and with the Commissioner and Superintendent having a



Mary Tyler, full-blood Shoshone, received a share in the \$4,000,000 suit won recently against the U.S. for settling the Arapahoes on Shoshone lands years ago





*Bruce Grosbeck Is Chairman Of The Arapaho Tribal Council*

supervisory authority over the conduct of the business. The members of the Arapaho Business Council have been designated as trustees on behalf of the Tribe, and any net profits from the enterprise will be available for distribution among the tribal membership. The Arapahoes will, of course, have first call on jobs created by the enterprise.

Another outstanding feature is the fact that the enterprise promises to bring Arapaho allotted lands into production. Many acres of allotted lands within the irrigated portion of the reservation are now idle or leased to whites.

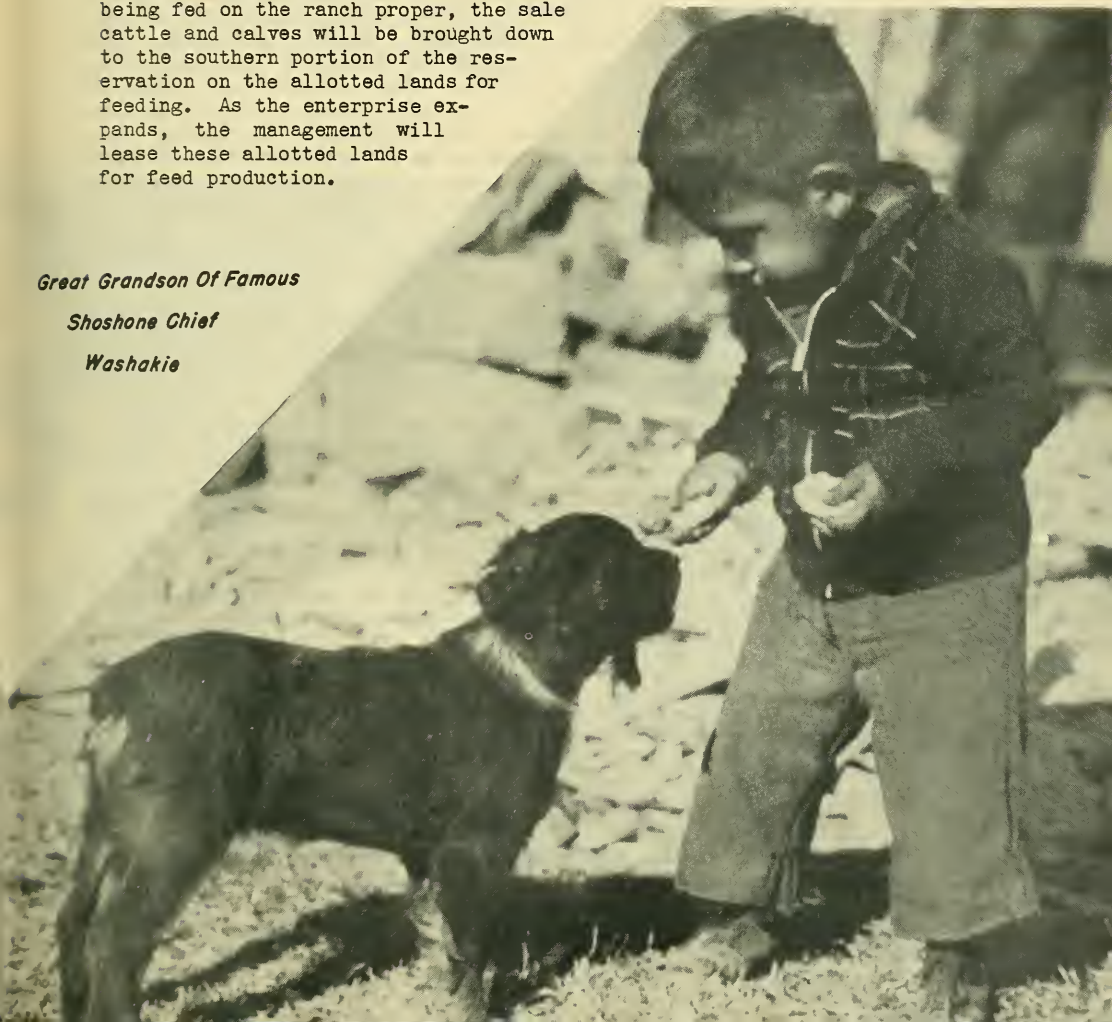
The Padlock Ranch has been run as a calf enterprise. The steer calves and cull heifer calves have been brought in off the range in the fall, fed the hay and grain produced by the ranch, and then been sold under contracts calling for delivery when the available feed was used up.

This same system will probably be followed under the new Indian management, with this important difference - the Padlock Ranch itself will be built up as fast as possible as a breeding institution, and the feed produced on the ranch will be used for the maintenance of the breeding stock. With additional range, it should be possible to increase the breeding herd on the Padlock to at least 6,500, and perhaps as many as 8,000 cows. Instead of being fed on the ranch proper, the sale cattle and calves will be brought down to the southern portion of the reservation on the allotted lands for feeding. As the enterprise expands, the management will lease these allotted lands for feed production.

*Great Grandson Of Famous*

*Shoshone Chief*

*Washakie*



# *In Council Halls*

## *A Monthly Review Of Tribal Self-Government*

Here and there in the Indian country, as was noted in a recent issue of "Indians At Work", registration for military training under the National Defense Program caused some confusion and some understandable misgivings.

A chief of one of the Ute bands was deeply disturbed by the proceedings. At a meeting of the council during registration week he sat through many hours of explanations, unconvinced. Repeatedly he said, "The reason why I did not want my boys to register was because of their not knowing or understanding the English language. How will they get along in training when they are like this? I do not like the idea of getting them registered because of this." The tribal clerk recorded in the minutes that the old chief sat for more than an hour while he thought the problem through. At the end finally he said that he would "see a lawyer" and if he was told the same thing as to the necessity of registering, he would consent. In the end, the Utes registered.

### Indians At Rocky Boy's Will Defend Homes And Country

At Great Falls, Montana, during the same week a convention of Montana Indians met to oppose the National Registration Law. One of the Indian speakers at this convention declared that the Chippewa and Cree Indians residing in Montana had signed a treaty in 1870 in which they agreed never to take up arms again. This spokesman declared the Indians accordingly were exempt from entering the armed service. The notoriety given to this meeting aroused resentment among the Chippewa Cree Indians of Rocky Boy's Reservation. They felt that the statements given out at the Great Falls convention were misleading and harmful. The Indians at that convention were for the most part not recognized members of any Indian tribe, but were the unattached homeless Indians who have wandered over Montana for more than a generation. They were not in a position to speak for the Indians at Rocky Boy, in the opinion of the Rocky Boy Business Committee. Accordingly, the Committee drafted a statement disclaiming the Great Falls Convention, and the following was published by the Great Falls Tribune on October 24, 1940:

"It is true the Chippewa Cree Indians made a gentleman's agreement to some General that they would not take up arms against the White man, but we want to say that the Chippewa Cree Indians of the Rocky Boy's Reservation are ready to defend their homes and country. We Indians want peace, but this does not mean that we will not defend our homes and country. We have some boys who volunteered and are in the army now, and we have about 90 who registered and are ready to be called at any time for training."

At the end of registration, a total of 109 Rocky Boy Indians had signed up.



The problem of controlling liquor in the Indian country and of teaching Indians self-control is as old as the Indian Service. Any attempt to try a new approach in working with the problem ought to be welcomed. On the Fort Hall Reservation, with the Superintendent, the council and the tribal court working together, an interesting experiment is to be tried out. Believing that jail sentences do not cure drunkenness, at least when habitual offenders are involved, the Indian court will attempt to deal with the problem by educational methods, by bringing public opinion to bear upon the offender and by using friendliness and patience. The jail will be resorted to only if all other methods fail. Any person picked up in an intoxicated state will be held until he has sobered. He will then be allowed to go his way with a word of caution, and every effort will be made to keep him from repeating the offense. The procedure will be on trial for two months. The Superintendent assured the council that this did not mean that the effort to control the use of liquor would be relaxed.

*Tribal Court, Fort Hall, Idaho.*



# Indians In the News

Answering the call for civilian training in connection with the National Defense Program, officials of the Indian CCC Camp of the Yakima Reservation prepare to extend the training program. More than 60 enrollees will receive such instruction under the tentative plans. Tractor and truck mechanical classes will be stressed, with the combination of theoretical and classroom instruction with work on the machines and with field repair work. The heavy equipment used in the Indian CCC work is similar to that used in the United States Army. Army officials recently reported that one of the serious bottlenecks of the Defense Program is shortage of highly-skilled mechanics and metal workers. Yakima, Washington. The Herald. 11/10/40.

Improvements to roads, streets, water supply and sewer systems at the Gila River Indian Reservation at Sacaton, Arizona, will be made as a W.P.A. project. The program of improvement is being carried out under the sponsorship of the Pima Indian Agency of the United States Indian Service in cooperation with the Works Progress Administration. Phoenix, Arizona. The Republic. 11/13/40.

After more than one hundred years in the unbroken fastnesses of the broad Everglade swamps of Florida, the Seminole Indians are still a people without a country. They do not have a chief, although they maintain a self-perpetuating form of government. These Indians refused at first to register for the white man's draft, but upon advice finally agreed to do their share in defense of the United States.

The Seminole house is no more than a raised platform topped with a thatched roof and their communal life is simple. The men dress in bright-colored short skirts and the women in similar long ones. Each garment is made of hundreds of varied colored pieces of cloth and a Seminole woman may carry strings of beads weighing several pounds around her neck. The father is head of the household and his daughter brings her new husband home to her father's house. These Indians are said to have a strict moral code and to be honest, hospitable and temperate. They live chiefly by hunting and making curios which they sell. The total Seminole population is fewer than 600 and is divided into two groups, the Cow Creek Indians and the Cypress Indians. Tampa, Florida. The Tribune. 11/24/40.

Forty Indian girls, ranging in age from 17 to 21 years, have been chosen from six Indian reservations to take part in a new National Youth Administration arts and crafts project at the Blue Bay Indian Agency Camp on the Flathead Lake. Sixteen will attend from the Flathead Reservation, seven from the Blackfeet, five each from Fort Belknap, Crow and Fort Peck, and two from Rocky Boy. The project is a cooperative venture of the National Youth Administration, the Works Progress Administration, the Indian Service and the State Board of Education. The native arts, such as tanning, basket weaving and beadwork will be taught. The main purpose is to renew the arts which characterize the Indian race and to preserve the Indian culture. Missoula, Montana. The Missoulian. 11/21/40.

Indians at Taos, New Mexico, are concerned over the fact that the members of the tribe who are conscripted for National Defense work will lose their long braids and their chance to go to the Happy Hunting Ground. Long hair is an essential part of the religion of the Taos Tribe. These Indians are ready to serve their country, but hope for special dispensation regarding Army regulations which make the "bean shave" a part of the military scheme. Pittsburgh, Pennsylvania. The Post-Gazette. 11/28/40.

Approximately three per cent of the men registered in South Dakota for selective service were Indians. Of the 71,952 registrants in the State by mid-November, 2,509 were Indians. Rapid City, South Dakota. 11/25/40.



Positions for teachers in the Indian Field Service are open and the Civil Service Commission will hold competitive examinations for the positions. Applicants must have completed certain college education and must have had at least two years of appropriate teaching experience. Missoula, Montana. The Missoulian. 11/25/40.

There should be no difficulty in determining whether the Indian populations on the reservations in those states having such reserves should be counted as part of the populations in those states. If the alien population is included in the count for the basis of representation, then certainly the first Americans, the Indians, should be. A decade ago the Indians were not counted as part of the population of the states in which they lived. In the State of Arizona, the population was lowered by the number of Indians and on the reduced basis representation in Congress was allowed. However, several thousand aliens in the State were included in the count for representation. Phoenix, Arizona. The Republic. 11/20/40.







*Gypsum Mining and Refining Are Important To Tonawanda Senecas  
Who Own Large Deposits And Are Employed In This Plant.*

(Continued from page 6)

manifested their desire to adhere to the provisions of the treaty. Thus in the annual appropriation acts passed by Congress there is embodied each year specific language providing for the purchase and distribution of calico to the New York State Indians whose names appear on the tribal rolls.

Approximately \$2,700 of this appropriation is allocated annually to the New York Agency and is utilized for the purchase of dress goods and other articles for issue to the Indians; the remainder, about \$1,800 is paid in cash to the Oneida Indians who moved to Wisconsin and now under the jurisdiction of the Tomah Agency in Wisconsin.

The New York tribes who participate are the Senecas, residing on the Allegany and Cattaraugus Reservations; the Tonawanda-Senecas on the Tonawanda Reservation; the Tuscaroras on the Tuscarora Reservation; the Onondagas on the Onondaga Reservation; and the Cayugas and Oneidas, many of whom live on other Indian reservations in the State. A total of 4,906 Indians benefited from the distribution.

The general distribution of the cloth was made on the Allegany Reservation at Salamanca, New York; on the Cattaraugus Reservation at the community house; on the Tonawanda Reservation at the community house; on the Tuscarora Reservation in the Baptist Church; and on the Onondaga Reservation at the Indian Council house.

About twelve Indians of the Iroquois Confederacy, eligible to receive calico, live in Washington, D. C., therefore, in each case assigned to someone else the duty of receiving the treaty payments. Most of these Indians are employed in the Washington Office of the Indian Service.

(Continued from Page 7)

Representatives of the Office of Indian Affairs in Washington and Charles H. Berry, Superintendent of the State Indian Agency, had arranged a reenactment of the signing of the Canandaigua Treaty for the event. Dr. Parker was narrator. More than sixty tribesmen of the Six Nations, men, women and children, took part.

They entered the darkened room in slow, colorful procession, keeping time to drum throbs and Indian chants. The musicians were the older folk of the confederacy, wrinkled and toothless, but sure of the beat. An ancient written record of the meeting at Canandaigua supplied the material for the text of the reenactment.

### Counsels Against Signing

The cast enacted different stages in the growth and development of an Iroquois from babyhood to his taking the arms of a warrior. The tribal dances were woven in the scenes and were enriched with the music and hymns of the Six Nations. The lights at last played on the scene depicting the Iroquois at Canandaigua, meeting with Colonel Timothy Pickering and other agents of the new United States of America; undecided on signing away their rights to the lands in and west of the Ohio Valley.

Red Jacket, played by Chief Wall of Iron, counseled against the treaty.

"Brothers of the long house, insist that the new boundaries shall be those agreed upon in the council at Buffalo Creek," he urged. "They must include the Muskingum line. It is this line, or the Six Nations do not sign."

The actors played their parts with convincing fervor. The warriors and assembled sachems growled approval, the lighting etching their high cheek bones and face paint. Moccasined feet thudded in the broad hall. A messenger, Eagle Feather Dancing, raced down the center aisle. Breathlessly he told Red Jacket that Big Turtle, war chief of the Mianie, had been beaten at Fallen Timber, by Mad Anthony Wayne. Red Jacket turned to the sachems around him.

"Brothers, this is the end," he said. "Our cause is lost. We must sign."

### Red Jacket Gives Warning

One by one the chiefs of the Six Nations put their marks on the treaty. Red Jacket was last. He signed, then hurled the quill from him. He turned, the strong light full on his face. "We stand as a small island in the midst of great waters," he said. "We are encircled. We are encompassed. Wild spirits ride upon the wind. The waters are disturbed. They rise. They press upon us. The waves settle over us. We vanish. We mingle with the common elements. What marks our extinction? We disappear forever."

(Continued on Page 29)

## *INDIANS SUPPLY THOUSANDS OF TURKEYS FOR HOLIDAY MARKETS*

Indian farmers are helping to meet the demand for turkeys throughout the country. Turkeys are being marketed by the Chippewa in Minnesota, the Sioux in South Dakota, the Crow in Montana, the Shoshone-Bannocks in Idaho, the Paiute in Nevada, and the Osage, Kiowa, and Five Tribes in Oklahoma. Last year Indian poultry raisers sold more than 86,000 pounds of dressed turkeys and 22,000 live birds, thereby adding almost \$62,000 to Indian income, according to John Collier, Commissioner of Indian Affairs.

Indians like turkey too. Last year almost 85,000 pounds of dressed turkey, which was about one-half of their marketable crop, was used at home. In addition about 23,000 birds were on hand at the end of the year for later marketing and for foundation stock.

A small group of Paiute Indians of the Walker River and Fallon Reservations under the Carson Agency in Nevada have been marketing about 3,500 turkeys each year mainly through the Nevada Turkey Growers' Association. They have been getting premium prices for selected and graded birds and by so doing find that they are able to compete with their white neighbors in this industry.

The Osage Indians in Oklahoma last year produced almost 30,000 pounds of turkey for their own use. This was an average of about 65 pounds for each family. In addition they marketed about 1,900 birds and had 2,700 on hand at the end of the season. By Ada Blakeslee, Extension Division

*In Nevada Turkey Raising Is Important*





(Continued from Page 27)

The hidden choir took up again the melancholy chant of the death song. Dr. Parker closed the ceremony on the fading scene against this background.

When the reenactment ended, Lyman Johnson, Ta-Won-Noys, The Owl, a gaunt and aged Tonawanda, clad in ancient buckskins, rose on the platform. From a cloth wrapper he took a cracked and faded parchment, one of the three existing copies of the original treaty. He held it a moment in the light; restored it to the wrapper.

"You see here, for the first time, exposed to public view," said Dr. Parker, "a treaty sacredly kept for 146 years, perhaps the only treaty that has so long endured."

The Owl's family has had the treaty for generations. Ta-Won-Noys is superstitious about it. He consented to exhibit it only after long debate with members of the council.

White folk and Red folk filtered out of Tonawanda Community House. The sun was dying, red in a purling sky. Snowdrifts and road ice were rosy in the light. Peter Doctor, oldest of the Senecas, looked across the hills where the wind made a track through the brown grass. He talked of his birth in an Indian cabin in the same spot in October 1861. A smile crossed his leathery features.

"My cabin is in Rochester Museum now, but my mother's cabin still stands down there," he said, pointing down into the valley. "My mother was 70 years old when she died. I do not pass her cabin often. It gives a man a funny feeling."

Peter Doctor said he still has a farm, but seldom works it. His kindly features creased in another grin.

"The sun farms it," he murmured.

Peter Doctor looked at the glowing sun in the clear wintry sky. He said: "Our people were civilized people with a veneer of savagery. Over there white men have turned to savagery with a veneer of civilization." He waved to indicate great distance.

## "LET US SAVE AMERICA"

By Big White Owl  
(Jasper Hill)

I belong to a proud race of people who by their wisdom and courage have earned for themselves the respectful title of "Grandfathers and Keepers of the Records." I am a survivor and a descendant of the Lenni Lenape Nation, the Delaware Indians, the Councillors of Peace.

The bones of my forefathers are buried and hidden beneath the mightiest and most stately city on this "great island" - they are the ones who welcomed the weary Pilgrims to this bountiful land. They are the ones whose every thought was of freedom and independency. They are the ones who despised slavery a thousand times more than death. They are the ones whose supreme and ruling passion was LIBERTY. They are the ones who have stamped their ideals and invisible forms into every fibre and element of this Continent.

Countless generations of heroic Lenni Lenape have passed on into the Great Unknown since migrating from the legendary great tidewaters, the wonderful and slippery waters, the strong hard waters and the muscle-bearing seas... We who live in this period of ever-changing panorama cannot fully comprehend the mystery and the sublimity of "Kitche Manitou's" great plan. We can only wait, patiently and quietly, for we know that "Kishe-lamo-k'wang" (the Creator) works in a strange and mysterious way His wonders to perform.

Today as I look out over the vastness of this land I can see, upon the ruins and ashes of our once peaceful villages and ancient council fires, that a nation of pale-faced people have built a new kind of civilization which seems to be emblazoned with four terrifying and all-consuming monsters: Greed, Prejudice, Hate, Fear. And I find, to my great sorrow, that this new civilization is dissolving into itself, ruthlessly and destructively, all the silent and restful places of the land. It seems to have found some sort of romance in converting and diverting the powers of Nature into implements of devastation and destruction. This new way of life is mutilating and destroying and robbing the fertility of our precious soil! Must we of the Lenni Lenape forever sit back and watch this chaos with impassive eyes?

Down through all the painful centuries we have been taught by our wise ones to regard ourselves as mediators and arbitrators. It was our duty to lead the fighting and wayward Indian nations into the ways of peace and brotherhood. We were the sentinels and scouts. We were the trail blazers and the peace makers. We were the official keepers of the sacred fire of peace which was handed to our "Fire Builders" from an altar beyond the horizon of time ... Brothers and Friends, let us, in this troubled period, once more hold high the torch of liberty and peace!

In the bygone days the curling smoke from the long stemmed Red Stone Indian Pipe could breathe forth the terrible fumes of war and hate, even as it could also breathe forth, among the silent and lofty trees, the pale quiet of peace with love sublime. Yea, with his Red Stone Pipe, the Indian Priest could pacify the raging elements. He used it in every council and at all religious and dance ceremonials. He smoked it in salute and reverence to the sun and moon and stars. He smoked it to mourn for the death of a loved one. He also smoked it to conjure his visions and dreams. At all thanksgiving ceremonies, when the camp rejoiced for the blessings of harvest, the Indian priest would smoke the ceremonial pipe, blowing the smoke first to the blue sky that to him was so immeasurably immense, and so strange and holy; then to the Mother Earth, and to the North, East, South, and West, he would move the pipe

with graceful gesture in a solemn token of gratitude and thanksgiving for the many favours and blessings bestowed upon his people by the "Great Spirit", who was, and is, all good and mighty.

Brothers and Friends, today as never before, the world grown weary with strife needs to learn more about the Indian Pipe of Peace. Because never was there a time in the history of the Earth when the germ of FEAR and HATE has so completely demoralized and insanitized the people as now. Both the governing element and the common people seem to sense an approaching chaos. The people see themselves being slowly deprived of their freedom of thought, freedom of speech, freedom of action. No wonder they live in great distress and perplexity! No wonder they look with awe into the future!

It seems that democracy is being rapidly erased from the face of this bountiful land. What is the true meaning of democracy? Does anyone know? In the 17th century a Lenni Lenape spoke thus to his people while they were in a great confusion. He said: "I say then, friends and relatives, let everyone among you have his free will, and do not hinder such labor under the impulse of fear, and all will be well." That is, I believe, the best definition of the kind of democracy we want in America. We must help to preserve that kind of Democracy. It is our duty. It belongs to us and we to it. We must not revert to subtle complacency for that would be an act of treason ... We must lead and others will follow!

So, now, out from the land of shadows, and the wilderness of the unknown, I come forth to make an appeal to the people of America. I ask of them to come and sit by my humble Council Fire and join me in lifting high, once more, the ancient and sacred Indian Pipe of Peace before the trembling, terrified, and war-torn world - let us loudly proclaim to all the nations of the Earth that we are the ambassadors of liberty and good-will." Let us save America! ..... I have spoken.





*Indian Medical Service Pioneers In Trachoma Treatment*

A Review of "They Wait for Light" by Paul de Kruif (Country Gentleman, Sept. 1940.) Probably no man has written about the wonders of medical science more dramatically than Paul de Kruif, who appears to have a deliberate technique. With no regard for delicate stomachs, he first describes a disease in vivid, non-technical terms which horrify his readers. In the next gasp, he tells of the amazing accomplishments of medical science, to which the trembling reader listens with awe and reverence. This is undoubtedly just the effect that Mr. de Kruif wants to produce. Only a peculiarly unimaginative reader could fail to find a crusading spirit in himself after such an experience.

This Disease "A Smoldering Torment"

In "They Wait for Light" Mr. de Kruif does it again. Trachoma is his subject. "The disease," he says, "is a years-long smoldering torment. It drives you wild with pain, unable to stand even the light of a dimmed room without tears. It makes you feel, for months, as if there were big cinders in both your eyes, cinders nobody can get out for you. It makes you, if it's bad, hideous by turning your eyelids outward. It may torture you by turning them in. Its slow inflammation causes, wild, ingrowing eyelashes that leave you no rest.

"And if not skillfully treated, the chances are one out of ten that, when the smarting inflammation has eased at last, then night has fallen for you for always."

But that is not the end. Trachoma is not invincible. The fight against it is a story of misconceptions, of defeatism, of long experimentation, of the heroism of



a man with one eye, of the persistence of men who were willing to try anything, scientific or not, and finally of the unmistakable evidence of a cure. Way back in 1912, a Frenchman named Charles Nicolle had demonstrated that trachoma is caused by a virus, but his discovery was later obscured by the claim of a Rockefeller Institute scientist (who de Kruif says is famed for his mistakes in science) that the disease was caused by a "Bacillus granulosis." It took 15 years for other men to disprove this theory, under the leadership of Dr. Phillips Thygeson of Iowa City, Iowa, who harked back to Nicolle and succeeded in transferring the disease from Arizona Indian children to golden baboons, through microbe-proof filters. But still he could not be sure. Baboons might be different.

#### Brown Was A Hero Of Medicine

Thygeson and his fellow workers, Polk Richards and F. I. Proctor of the United States Indian Medical Service, approached a man named Clarence Brown in Iowa City. The distinguishing thing about Brown was that he had lost his left eye from a still active cancer, but retained full use of his right eye. These three dogged scientists invited Brown to have a shot of trachoma in his remaining eye. "They told him they were on the edge of a basic trachoma discovery. They told him that if they succeeded in giving him trachoma, they had no real cure for it. They told him he might lose his remaining eye - painful months before he lost it." With a "beyond-human" philosophy, Clarence Brown accepted their invitation. Three times they tried to infect his good eye with filtered trachomatous poison scraped from the eyes of Indian children and sent by air-mail from Arizona to Iowa City. Three times they failed. "This made Brown enough of a hero, but Thygeson was ... a very severe scientist." Perhaps, he told himself, the trachoma virus had become feeble during its trip from Arizona. They journeyed to the source of supply, therefore, and pretty soon Clarence Brown had a trachomatous right eye to please the most exacting scientist, and the trachoma virus was an established fact. Brown's right eye was cured by painful, drawn-out copper-sulphate treatment after about two years, and shortly thereafter, ironically enough, he was killed in an automobile accident. But he was not without-honor. "At no time," wrote Dr. Thygeson, "did Mr. Brown say he regretted the experiment. He was a good soldier throughout."

#### Indian Medical Service Long Active

The treatment of trachoma has long been a serious concern of the Indian Medical Service. De Kruif says that there are about 70,000 cases of trachoma in this country, and that nearly half of these are Indians. Dr. Fred Loe of the Indian Medical Service - "a strictly practical man" - had seen all the alleged cures fail, "from iodine to chaulmoogra oil. After scratching the angry-red inside of the eyelids and the ulcerous eyeballs of countless Indians, then treating them with copper sulphate or silver nitrate, Dr. Loe had seen many very slowly get better and stay so; had seen many get better and then flare up, long after, worse than ever; had seen many no better and no worse except that they very slowly went blind as nature healed the inflammation."

#### Never Used The Word "Cure"

The word "cure" was not used in talking about trachoma. People said "arrested." Dr. Loe heard of the new chemical magic, sulfanilamide, and thought in desperation, why not try it on trachoma? True, scientists said that sulfanilamide would shoot only bacteria, but what was there to lose? So sulfanilamide extended itself, and began to shoot viruses too. With it Dr. Loe cured two very sick Indians of trachoma, and reaffirmed his findings in twenty additional cases.

The vigorous and effective Illinois Society for the Prevention of Blindness carried on from there. Southern Illinois became the proving ground for the new treatment, and the speed and finality of the cures are almost unbelievable. Now all that remains is for the treatment to become universal and trachoma sufferers all over the world will not long have to "wait for light." By Rosella Senders.

# *from the Mail Bag*

## *Two Impressions Of The Distinctive*

### *Navajo Tribal Fair At Window Rock —*

— THROUGH THE EYES OF AN EMPLOYEE

Mr. Horace Boardman, Trading Supervisor at Window Rock, Arizona, Navajo Service, was asked to be a judge at the district fair held on September 11, at Seba Delkai Day School, near Cedar Springs, in District 7.

He writes that the fair was a great success in its exhibits as well as in attendance, and that with one exception, everybody accepted the judges' decisions in the various sections of the fair. At that, the exception may have been caused by absent-mindedness. "As I was leaving the fair grounds, an Indian standing nearby recognized me as one of the judges, came over to the car, and asked if I had an extra blue ribbon. I naturally asked why he wanted it, and he said mournfully that one of the ewes in the stock pen had eaten the ribbon on the prize-winner's neck, and if he couldn't get another one, his neighbors wouldn't believe his stock had won a prize."

#### Color And Variety

Mr. Boardman was much impressed by the color and variety of the Indian costumes. "Every Indian, old and young, was dressed in all his finery. One rarely sees such a colorful array of plush and velvet shirts and blouses, and voluminous sateen skirts of every hue, banded and edged in five or six different shades of percale bias binding. Everything was decorated with silver buttons and ornaments of silver and turquoise. The buckskin moccasins worn by the women were also bedecked with silver and turquoise concho buttons. Dangling ear ornaments of turquoise, the color of the clear and cloudless Arizona sky, bobbed back and forth with every step. There were heavy necklaces of silver beads, some set with turquoise, strands of beautiful shell and turquoise interspersed with coral, and some full necklaces of old coral mellowed with age to a beautiful rosy shade. Many of these old coral necklaces must have been brought to the Navajo country by the Spanish Conquistadores, and have probably been in the same Navajo family for generations. Even the little girls came in for their show of gaiety, dressed as colorfully as their mothers, their shining eyes taking in everything with rapturous wonderment."

#### What The Indian Thought

"Some Indian men were looking over the exhibit of native moccasins and judging for themselves the merits of the prize-winners. One said that he thought a certain pair should have had the blue ribbon because of its fine stitching, but an older man pointed out the cut of the buckskin on the prize-winning moccasins, the good job of tanning, and the evenness of the dyeing. He showed him that they would fit snugly around the ankles and that the toes were pointed just right. 'No,' he said, 'they put the blue ribbon on the right moccasins.' This, of course, made me feel a little proud because I had done the judging myself."

— AS SEEN BY AN EASTERN ARTIST

One's first impression of the rug exhibit at the 1940 Navajo Tribal Fair is brilliant and exciting. Flanked by the vertical patterns of the black-and-white border rugs, the daring reds and bold horizontal designs of the "chiefs" made a striking focal point. Demonstrations of fine weaving by Navajo women showed why a Navajo rug "never wears out", and the Government exhibit of raw wools showed how naturally the Navajo patterns flow in texture and color from the raw materials.



The Navajo standard of craftsmanship was again revealed in the well-displayed silver objects, many of them intricate and all beautiful. The few paintings on exhibition were honest renderings of the daily scenes of Indian life. No outside influences were seen and none were needed.

The agricultural exhibits might almost have been included in the Arts and Crafts section of the Fair. Ears of corn in countless rows ranged from darkest blue through orange, yellow and pink, up to radiant white. Against the brown logs of the main walls, the green sheaves of wheat and cornstalks and the bright colors of pumpkins, peppers and melons made a magnificent still-life.

The Government exhibits included dioramas, hospital and school displays, and an Indian model house. In the livestock sheds, Navajo men and women showed great interest in the sheep, cows and horses on display, but most of the Eastern visitors were more interested in the nearby rodeo.

The pageant in the evening was the first ever given on the reservation. The all-Navajo cast spoke in their native tongue, unintelligible to most of the white audience, but full of dignity and meaning. After the pageant, the Navajos withdrew to their camp sites and everywhere one looked, camp-fires dotted the night.

#### Picturesque Past Still Lives

One afternoon before the Fair opened, I saw an Indian girl, full-skirted, blanketed, with her "Tsii Yaith" knotted hair, sitting astride her horse, watching a flock of white sheep as they seemed to ripple across a green hill in a wave-like movement. Later, that same day, I saw a herd of cattle followed by an Indian boy on horseback outlined against the setting sun. The picturesque past is not dead wherever there is a Navajo.

We of the white race are fortunate to be able to come to Window Rock and move among the descendants of an aboriginal race, the Navajos, who are still carrying on their sturdy qualities of stock and tradition. The Navajo, too, is fortunate to be situated that he can have the added advantages of the services of the United States Government, which, with its vast resources of science, can help him in countless ways in solving his perplexing daily problems.

Eben F. Comins,  
Washington, D.C.

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## OBITUARY

*Edna Groves*

Miss Edna Groves, employed by the Indian Service for nearly twenty years, died at her home in Corvallis, Oregon, on November 28. Born in Oregon in 1880, Miss Groves attended the Oregon State College and Columbia University in New York. For ten years she was Supervisor of Home Economics in the Portland, Oregon, schools. Entering the Indian Service on July 1, 1922, Miss Groves held several positions, including Supervisor of Home Economics with headquarters in Washington, D. C., then Superintendent of Indian Education for the southeastern states and subsequently Superintendent for the states of Oregon and Idaho.

*Charles W. Hawkesworth*

Charles W. Hawkesworth of Juneau, Alaska, died recently in Alaska. Mr. Hawkesworth went to Alaska as a village teacher, thirty-three years ago, taking his bride to the most remote and desolate station in America, Point Barrow. For four years he served among the Eskimos, before going to southeast Alaska in 1911 to make his home there the remainder of his life. Mr. Hawkesworth rose through the ranks from teacher to District Superintendent, Assistant to the Director of Education for Alaska, and at the time of his death was Assistant to the General Superintendent at Juneau.

# INDIAN TRIBES, RESERVATIONS AND SETTLEMENTS IN THE UNITED STATES

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BUREAU OF INDIAN AFFAIRS  
OFFICE OF INDIAN AFFAIRS  
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